

TAKE TIME.

1. Take time to breathe a morning prayer, asking God to keep you from evil, and use you for his glory during the day.

2. Take time to read a few verses from God's Word each day.

3. Take time to be pleasant. A bright smile and a pleasant word fall like sunshine upon the hearts of those about us.

4. Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc, even to an inferior, is no compromise of dignity; and you know

"True politeness is to say
The kindest thing in the kindest way."

5. Take time to choose your associates with care. There are other and higher things than outward appearance and pleasing address to be considered in the selection of an intimate friend.

6. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.

7. Take time to think about something besides pleasure, dress, and fashion. To adorn the body at the expense of dwarfing and pauperizing the soul is a fearful mistake.

8. Take time to be patient with children. Patience and kindness will open a way for good influences over almost any child.

9. Take time to reflect before saying the word or writing the letter that will wound the feelings of another.

10. Take time for the little courtesies of life. Be not so wrapped up in the contemplation of great things that the small duties are left unnoticed and undone.

11. Take time to end the day with prayer, thanking God for his mercy, and committing yourself into his keeping for the night.

12. Above all, my dear young friend, take time to be a Christian. Do not spend the best years of your life in the serving of Satan, and then offer God at last a worthless old age. "Remember now thy Creator in the days of thy youth.—*May Cornwell, in Christian Observer.*"

HOW THE BOYS MINISTERED.

"I'm going to be a merchant," said Tom Ashley.

"I'm going to be a doctor," declared Will Humphreys.

"And what are you going to be, Fred—a minister, like your papa?"

"I guess so," replied Fred seriously. He had told his papa time and again that when he was old enough he intended to be a minister.

"A long time to wait, though, isn't it boys?" complained Will. "I wish we could begin right away. How long will we have to wait?"

"I guess until we are men," answered Fred.

"You can begin at once," said Mrs. Swain in answer to Fred's eager inquiry.

"You mean me," replied Fred—"not the other boys. I've heard of boy preachers, but I never heard of a boy doctor or a boy merchant."

"I don't mean to be a boy preacher, like the one that was advertised in the papers this winter," answered his mother. "But I mean a boy minister; for to be a minister is a far different thing than to be a preacher."

"But how can I begin at once?" eagerly asked Fred.

"Do you know what it is to minister?" inquired his mother.

"Why, I suppose it means to teach people, and to preach, and sort of be over them," he replied, his mind filled with the idea of the greatness and dignity of the office.

"It means just the opposite," replied his mother—"to be their servant. To give a penny to a poor beggar would be to minister to him."

Just then they heard the rattle of a stick on the pavement, and around the corner came old blind Jimmie Sexton. The boys put their hands in their pockets and pulled out some pennies they had been saving to buy candy with and tossed them in his hat as he came up.

"There," said Fred. "I guess we are all ministers now as well as papa."

"Yes," answered his mamma, "as far as it goes. In the spirit you have shown you are truly ministers of Jesus Christ, although you may not be able to do all the kinds of ministering this world needs.—*Our Morning Guide.*"

CANNOT AFFORD IT.

Charles Dudley Warner said recently that "the Bible is the only book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without its knowledge."

The brotherhood that does not manifest itself in sympathy and ministration is a mockery and a sham. "Let us not love in word, but in deed and in truth." Who serves not, loves not.

The Sunday School.

LESSON FOR OCTOBER 10.

Paul a Prisoner at Jerusalem. Acts 22:17-30.

Golden Text.—If any man suffer as a Christian, let him not be a shamed. I Peter 4:16.

Lesson Thought.—If we are in the wrong place or in the wrong business we should "make haste" to leave it.

Introduction.—In the last lesson we followed Paul in his journey to Jerusalem, noting the important places and events along the way. To connect the last with this lesson read the following:

1. Paul is heartily welcomed by the brethren. Acts 21:16-18.

2. He tells what the Lord had wrought among the Gentiles. Verse 19.

3. The elders request Paul to publicly declare by open action that he kept the law. Vs. 20-26.

4. Paul is arrested but obtains license to speak to the people.

5. Paul relates the story of his conversion and defends himself before the people. Acts 22:1-16.

MEANING OF THE TEXT.

17 *Come—Jerusalem.* The visit to Jerusalem recorded in Acts 9:26 and referred to in Gal. 1:18, about three years after his conversion. *Prayed—temple.* Shows that Paul still recognized the temple as a place of worship. *Trance.* An ecstatic mental state in which one is able to discern objects beyond the apprehension of the natural powers.

18. *Saying.* Christ speaks to him. *Testimony.* The Jews would not receive of Paul, much as he might desire to give it, any testimony concerning Jesus as the Messiah.

19 20. Paul's desire was to preach the gospel to his own people. The Lord commands him to leave the city. In these verses Paul gives his reply. He speaks of his well-remembered persecutions of the Christians of less than four years since. It seems to me Paul means this as a reason why he should remain that he might undo some of the evil he had done.

21. *Gentiles.* Paul simply insists that his going among the gentiles as a preacher of the Gospel was in obedience to the divine command.

22 23. *Audience.* A hearing until the Gentiles are mentioned. Note the conduct of this Jewish mob. Paul was in the custody of the Romans and so these maddened men could not harm him. But their actions show their rage and anger and what they would have done.

24. *Captain.* The commander of the Roman soldiers. *Castle.* The tower of